



Cabazon Circle

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Indio, CA 92203

Cabazons celebrate first tribal bond financing

The East Valley Tourist Development Authority, an instrumentality of the Cabazon Band of Mission Indians, finalized a landmark tribal business advance in the development of tax-exempt bonds for the tribe's convention center and resort hotel.

The \$145 million in tax-exempt bonds were sought earlier this year through the California Statewide Communities Development Authority, in the first transaction of its kind in California and the nation.

The bond transaction was underwritten by Merrill Lynch. Some of the country's largest investment houses are purchasing the bonds, including Eton Vance, Oppenheimer, Allstate, and Deutsche Asset Management, among others.

The East Valley Tourist Development Authority is an authority board that oversees tribal business. Its directors, who serve by appointment, are neither equity holders in tribal affairs nor part of tribal management. They include former executive director of the Coachella Valley



At a press briefing in June, East Valley Tourist Development Authority Director Esteban E. Torres, left, talks about the tribe's expansion with Cabazon Chairman John A. James, and Cabazon CEO Mark Nichols.

Association of Governments (CVAG) Patricia "Corky" Larson, certified public accountant and auditor Walter Otto, Edward Masry, the attorney made famous by the

Erin Brockovich story, former U.S. UNESCO Ambassador and retired U.S. Congressman Esteban Torres, and retired outdoor advertising
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PUBLIC SAFETY



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UCLA education forum draws California tribes

Representatives of the Cabazon Band of Mission Indians met with tribal leaders in June at the University of Southern California in Los Angeles in a forum to discuss higher education needs of tribes.

The purpose of the Tribal Education Summit was to provide an opportunity for California Tribal leaders to express the tribes' critical needs in education on a government-

to-government basis to federal and state officials, and to propose viable solutions through changes in policy and program funding.

More than 90 people attended, including representatives from 45 California tribal governments as well as officials from the U.S. Department of Education, Bureau of Indian Affairs, DQ University, California State Department of

Education, California Attorney General's Office, Inter-Tribal Council of California, University of California, California State Indian Museum, California State Library, California School Board Association, and other interested parties.

Among the recommendations of the group:

- Federal programs whose funding is determined by "head count" such as Johnson O'Malley, Even Start, Head Start, and Higher Education Scholarships, need to allocate a minimum base amount to small tribes in order to make it administratively feasible to access such services.

- Higher education scholarships need to be offered for a fifth year for those seeking teaching credentials — a requirement for teachers in California.

- Federal Indian programs available to school districts such as Impact Aid, Title IX, etc. need to be operated with the oversight of tribal government. When the school district does not satisfy the needs of the local tribes, the tribe should be able to access these funds.

- Curriculum needs to be developed and incorporated into the state social science framework that accurately depicts the history, culture, language, and contemporary roles of California Indians. Tribal input is necessary to ensure accuracy and appropriateness.

- Data collection methods need to be improved. There is no accurate way to account for how many Indians are attending the public schools, drop-out rates, and academic performance, etc. The Indian population is invisible, particularly in small rural school districts that are not required to disaggregate data by



'Best of' awards presented to Fantasy Springs team

In June, the East Valley Tourist Development Authority presented awards to Fantasy Springs Casino managers for their contributions leading to honors issued annually by the tourist organization.

Top row from left, retired Coachella Valley Association of Governments (CVAG) executive director Corky Larson, accountant Walter Otto, Ed Masry, the attorney made famous by the *Erin Brockovich* story, retired U.S. Congressman Esteban Torres, and outdoor advertising executive and philanthropic leader Tom Martin.

Fantasy Springs Casino Managers, bottom row from left, Terry Thompson, Lisa Roehm, Dan Comiskey, and Joe DeRosa.

Comiskey, operations director, was honored for "Best Casino Dining," while Roehm's award recognized her contributions as assistant general manager, garnering "Best Place To Win."

Thompson, marketing director, was tapped for his role in the casino's "Best Entertainment" award, and General Manager Joe DeRosa was honored for his contributions for the "Best Casino Overall" award.

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Tribal police call on freeway drivers

The Cabazon Band of Mission Indians erected a billboard along Interstate 10 near Indio in June, carrying the message that the tribe's police department works hand-in-hand with California Highway Patrol (CHP) as well as other law enforcement officials for the public good. The public safety service announcement was designed to let people off the reservation know that they are getting police assistance -- free, from the tribe. The tribe also provides emergency fire protection help and answers calls for aid.

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race, or in districts which do not have a significant percentage of Indian students enrolled.

- Equal access to public education needs to be ensured. It was the consensus of the group that "racial profiling" occurs in public education in relationship to academic planning, participation in college prep tracking, behavior and discipline, participation in extra curricular activities, with disproportionately large numbers of Indian students in alternative rather than mainstream programs. A task force was initiated to work with the State Attorney General's office to survey tribes statewide to document civil rights abuses, and determine if there is equal access or racism in the public schools. Additionally, Indian "mascots" should be changed when inappropriate.

There are only two BIA schools in California; Sherman Indian High School in Riverside, and Noli School on the Soboba. We also need more than one tribally controlled community college in California.

- The California State Legislature should adopt an Indian Education policy to ensure that public education programs and services recognize the

unique academic, social, political and cultural needs of Indians in order to provide equal access to a high quality education for Indian students.

- Titition to attend the state college and university system should be waived for California Indian students.

- California needs more Indian teachers, and non-Indian teachers must receive training on culturally competent teaching methodology and effective communication with Indian parents and community.

- Tribal government should place

Bond financing

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executive and community leader Tom Martin.

The bonds are funding the EVTDA zone's expansion development in connection with the master development plan of the Coachella Entertainment District. Funding will pay for construction of a 250-room resort hotel and restaurant, as well as a 97,000 square foot convention center for the Eastern Coachella Valley. The two businesses, which are slated to open on New Year's Eve in

education as one of its highest priorities. Tribes need to assert their sovereign authority over the formal education of their people by developing tribal education codes and minimum standards to follow for tribal or other public educational institutions serving their membership. Tribal departments of education should receive a base amount of funding through federal education appropriations process to ensure that each tribe has the resources to institute an effective education program.

2004, are expected to employ 330 people. The EVTDA zone's total employment will exceed 1,100 at that time.

The EVTDA and the tribe were able to forge new territory in tax-exempt bonds through the California Statewide Communities Development Authority with support and cooperation from the cities of Indio and Coachella as well as Riverside County.

California Indian News

California tribal employment shines in state jobs survey

Tribal governments continue to far outpace all other California private and public sector employers in job growth, registering a 12 percent increase in employment for the year ending May 31, according to state employment figures.

No other industry with more than 20,000 workers experienced job growth anywhere near the figures posted by California's tribal governments, according to figures released June 11 by the state Employment Development Department. In fact, virtually all state employers reported a loss of jobs for the year. California tribal governments employ 37,200 workers, according to EDD figures, more than 90 percent of whom are non-Indians.

Statewide employment for May was 14,752,700, according to EDD figures, a drop of 1.1 percent from the 14,988,300 people working at this time last year. The civilian unemployment rate in California for May was 6.3 percent, compared with 5.8 percent nationwide, state figures show.

"California tribal governments are the one bright light in the state's economic picture," said Brenda Soulliere, chairwoman for the California Nations Indian Gaming Association. "Tribal nations are proud to be providing job growth at a time when the state needs it most."

Meantime, California employers shed 21,500 workers in May, according to government figures, a month which saw the rest of the nation gaining jobs. Job losses in California for the month were the largest since December and mark the fourth

consecutive month of payroll declines in the state.

Employment analysts believe California, because of the downturn in the Bay Area technology industry, has become one of the country's weakest labor markets.

Tribal government economies have led the state in job growth for three years, with employment more than doubling since January 2000, when there were 17,200 workers on tribal payrolls.

The explosion of employment on Indian lands has largely been generated by the expansion of tribal government gaming, which was approved by California voters in separate referendums in 1998 and 2000.

Court reaffirms state's interests with compacted gaming tribes

Gov. Gray Davis and other state officials acted in good faith during negotiations with California Indian tribes that preceded the adoption of Proposition 1A, the constitutional amendment that allows tribes to conduct Las Vegas-style wagering in the state, the Ninth U.S. Circuit Court of Appeals ruled in June.

State officials acted properly in seeking a balance between the public interest and the tribal interest by insisting that gaming tribes share a portion of their revenue with the state and with non-gaming tribes, and that they recognize collective bargaining rights, Judge William Fletcher wrote for the court.

The ruling was spurred by an appeal by the Coyote Valley Band of Pomo Indians, which operates a casino seven miles north of the Mendocino County seat of Ukiah. The Coyote Valley band was the sole

appellant in a case originally brought by several tribes.

Gaming operations are divided into three types—Class I, traditional forms of small-stakes gaming on religious or social occasions, subject only to tribal regulation; Class II, made up of bingo, lotto, pull tabs, and similar games, subject to regulation by the tribes and the federal government; and Class III, consisting of all other forms of gaming.

The act permits Class III gaming only when the state and tribe have entered into a compact specifying how the games will be regulated. The state may be sued if it fails to negotiate in good faith.

Davis, after taking office in January 1999, reversed his predecessor's policy of refusing to negotiate with the tribes over any form of Class III gaming not permitted elsewhere in the state, in particular slot machines.

The governor offered compacts, eventually signed by more than 60 tribes.

The negotiations took place in the spring, summer, and early fall of 1999. Proposition 1A was adopted by a 2 to 1 margin in March 2000.

Proposition 1A amended the California Constitution to allow Nevada-style gaming, restricting operation of such games to casinos on Indian tribal lands. In exchange for the monopoly, tribes must enter into compacts with the state.

Fletcher, writing for the Court of Appeals, agreed with U.S. District Judge Claudia Wilken of the Northern District of California, that asking tribes to share their revenues and recognize labor rights—in exchange for the "special opportunity" to enjoy a monopoly on high-stakes gaming in the state—was reasonable conduct on the part of the state.

TAXÍSLU

(To Look Forward, To Look Back)

ÉLIS



By Judy Stapp
Director of Cultural Affairs

News from the Cabazon Cultural Museum

For thousands of years ancient trails have snaked across the Colorado Desert; climbed mountain passes and wandered down canyons. The Cahuilla Indians and their Native American neighbors used these ancient pathways. The Cahuilla laid out the network of more than 400 miles of trails in the Coachella Valley and the surrounding mountains. These trails ensured that neighbors would visit one another, arduous though the journey would be. Invited guests were given celebrations called fiestas. A visit would be an occasion for feasting, singing, dancing and playing games and the tradition continues today.

The Malki Museum on the Morongo Band of Mission Indian Reservation held a traditional fiesta

Bird Singing groups travel great distances to share their tribe's traditional music—the Bird Songs.



An Aztec dancer wearing a beautiful feather headdress performs for visitors to the Malki Fiesta.

in May during the Memorial Day weekend. The Malki Fiesta provided people with the opportunity eat Native food, watch traditional Native dancing and to learn from the artists who demonstrated and sold their native arts.

During the Malki Fiesta the Southern California Indian Basket-weaver's Organization, known as *Nex'wetem*, hosted a booth where the members demonstrated the ancient art of Cahuilla basket-making. There is a great sense of family, heritage and tradition associated with making baskets. Lorene Sisquoc, co-founder of *Nex'wetem*, said, "Basket-weaving is a meditative thing. It connects you with the earth." The preservation of the ancient art of Cahuilla basketry has come a long way in recent years through the efforts of *Nex'wetem* members.

Bird singing groups

traveled from throughout the desert and mountain areas of Southern California and from the Colorado River area of Arizona to share their tribe's Bird Songs, the traditional music of the Cahuilla people. Before each group sang, they told the stories of their songs. The groups began their songs with one male voice singing alone. Then other singers joined in, their rattles shaking and voices blending in one rhythm.

Aztec dancers treated fiesta visitors to a performance. The dances are beautiful rites of religious origins and the colorful celebrations have been taking place from ancient times to the present with true splendor.

Traditional fiestas continue to provide an opportunity where Native people can share the joy of passing on their heritage to young people and sharing that heritage with visitors.

Cabazon leaders gather at NCAI in Phoenix

by Beatriz Jaime
Cabazon 2003 intern

A group of tribal members and staff from the Cabazon Band of Mission Indians attended the June 16 National Congress of American Indians (NCAI) at the Sheraton Wild Horse Pass Resort and Spa in Phoenix, Ariz.

The resort is in the Sonoran Desert in the Gila River Indian Community which hosted the convention. The reservation, with

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Above, Cabazon Tribal Business Committee Members, from left, April Rosales-Palmer and Sheena Trujillo. Below, The Wild Horse Pass lobby.



Cabazon Secretary/Treasurer Virginia Welmas and Cabazon Second Vice Chairman Marc Benitez.



Discussing tribal sovereignty, from left, B. Kevin Gover, law professor with Arizona State University, Mark Van Norman of the National Indian Gaming Association, Leigh Price of the Environmental Protection Agency, Susan Williams of Williams & Works, and Cabazon tribal member Brenda Soulliere, who serves as CNIGA's chairwoman.

continued from previous page

more than 370,000 acres south of Phoenix, Tempe and Chandler is home to more than 14,000 residents.

The NCAI presented an intensive, hands-on series of workshops and subjects for tribal communities, such as public safety, courts, security and leadership. This year's session focused on good governance practices and uniting local communities with their local tribes.

Cabazon tribal member and chairwoman of the California Nations Indian Gaming Association Brenda Soulliere spoke on how to exercise and preserve sovereignty by including non-tribal members in tribal matters and boosting neighbor relations. She told participants about the success the Cabazon tribe has experienced with its city and county neighbors, relying on cooperative agreements between them called Memorandums of Understanding.

The Cabazon tribe pursues education and community outreach as part of its mission to bring to the public an understanding of what it means to be a sovereign nation.

Representing the Cabazons at NCAI were Chairman John A. James, Soulliere and her husband,



Cabazon Tribal Chairman John A. James led the tribe's contingent at the NCAI meetings in June at Wild Horse Pass Resort in Phoenix, Ariz.

Jim Soulliere, Tribal Elder Joe Benitez and his wife, Diana, Second Vice Chairman Marc Benitez, and Secretary/Treasurer Virginia Welmas. Tribal public affairs representatives were also in attendance, including Deputy Director of Public Affairs Sally Palmer, Political Analyst Paul Slama, and development Coordinator Nicole Johnson.

Chairman James attended several workshops and presentations that included subjects about tribal courts, leadership, and preserving sovereignty.

The resort's name Wild Horses was adopted after the wild horses that roamed the area around Phoenix. The resort celebrates the heritage and culture Akimel O'odham (Pima) and Pee Posh (Maricopa) tribes. The Akimel O'odham Indians trace their roots to the Hohokam who farmed the Gila River Valley. The Hohokam developed an intensive irrigation system of canals, still used today, which gave birth to farming in the desert.

At left, the Gila River winds around the perimeter of The Wild Horse Pass Resort where NCAI meetings took place in June.



A tribal mural at the resort.



NATIONAL INDIAN NEWS BRIEFS

Ho-Chunk reveals casino plans

Officials from the Wisconsin-based Ho-Chunk Nation announced potential plans for a billion-dollar casino, hotel and entertainment complex in the northwest Chicago suburb of Hoffman Estates, but tempered their announcement by saying the project could be years away.

They presented details to Hoffman Estates Village officials in a courtesy review before the Planning, Building and Zoning Committee. Tribal officials have an option to buy the property which must be renewed at the end of the summer. If they do purchase the property, currently a sprawling quarry, it would become part of the tribe's land trust under the American Indian land trust, which is overseen by the U.S. Department of the Interior.

Ho-Chunk President Troy Swallow told village officials that the proposal faces many obstacles at the local, state, and federal levels before gaming could come to the village.

First, the land trust property would have to be approved for gaming by the U.S. Congress. Secondly, the project could not move forward without permission from Illinois Gov. Rod Blagojevich. Negotiations at the state level would likely have to include the creation of a lucrative financial agreement, Swallow said.

Lastly, the tribe would have to form a pact with the village for services, such as police, fire, sewage, garbage collection and water. Due to its unique status, the tribe would not have to pay local or state taxes, and the village and other local taxing districts would most likely have to recoup these dollars through the aforementioned pact.

"There is a lot of reaching out that we have to do at the state and federal level," Swallow said. "There is a very long list of complex requirements that have to be met along the timeline of this plan."

Sacred sites group asks for protection in National Day Of Prayer

The national Sacred Places Protection Coalition celebrated June as the National Day of Prayer to Protect Native American Sacred Places.

Observances were held on the West Lawn of the U. S. Capitol and in at least ten other locations throughout the United States.

The event followed the Senate Committee on Indian Affairs Oversight Hearings on Native American Sacred Places June 18.

"We're gathering to greet the sun and pray in honor of the life and spirit of this great land and the sacred places of Native peoples. One could say that the protection of Native Sacred places is an Indian country "faith-based initiative," said Guy Lopez (Crow Creek Sioux), Coordinator of the Association on American Indian Affairs (AAIA) Sacred Lands Protection Program.

A large number of those places sacred to traditional Native religions, utilized for ancient ceremonies and important to Native cultures, are located on land owned by non-Natives, including the federal government.

Yet, while federal and other land managers routinely take into account the needs of developers and recreational users in making land management decisions, they are often not so diligent in taking into account the profound effect of their undertakings upon sacred and ceremonial places that are critical to Native American populations, tribes and cultures.

"During the war with Iraq, the United States made a tremendous effort to avoid bombing their holy places and sacred shrines", stated Jack F. Trope, Executive Director of AAIA. "While we applaud the sensitivity of our government in this respect, it is time that we make the same effort to protect our Native sacred places here at home."

AAIA has worked closely with Indian tribes to protect sacred places for many years, including such sites as the Bighorn Medicine Wheel and Medicine Mountain in Wyoming.

Among the endangered sacred places identified in California:

- Medicine Lake, a Pitt River Nation ceremonial and healing place in the Modoc National Forest in northeastern California, currently threatened by a decision by the Bureau of Land Management and Forest Service to permit the state-funded Calpine Corporation to build a network of geothermal power plant facilities to produce electricity to export to Bonneville Power Administration for consumers in Idaho, Oregon and Washington.

- Coastal Chumash lands in the Gaviota Coastal region in southern California.

- Yurok Nation's salmon fisheries in the Klamath River are affected by the Interior Department's waterflow decreases.

The group cited dozens of other areas of concern around the country. The coalition is careful to not be more specific about locations to guard against attracting visitors that might cause further damage to a sensitive site.

Bustamante meets with tribal leaders

Lieutenant Governor Cruz Bustamante met with tribal leaders and local Coachella Valley leaders in June at a lunch in Rancho Mirage. He spoke about the topics of the day, including his ongoing support for tribes which he detailed in his recent editorial in the Press-Enterprise below:

Over the years, Native Americans have become increasingly self-reliant, following the overwhelming approval from California voters, not just once, but twice.

The solid and continuing growth of Native-American enterprises has contributed greatly to economic development in California, especially through the creation of countless new jobs. Yet, it seems as though, at certain times, Native-American enterprises are held to a different standard of business rules.

The question I posed during the recent groundbreaking at Morongo reflected my fundamental belief that, like any other business entity, the tribes should have the unfettered right to financial viability. Yet, Native-American business is the only industry group I'm aware of that isn't encouraged to do more and greater business.

If you were a Silicon Valley business, you'd be given tax incentives; if you were the entertainment industry, you'd be "romanced" to

From left, former Morongo Tribal Chairwoman Mary Ann Andreas, Agua Caliente Chairman Richard Milanovich, Cabazon tribal member and Chairwoman of the California Nations Indian Gaming Association Brenda Soulliere, and California Lt. Gov. Cruz Bustamante.



come back from Canada; if you were in manufacturing, you'd be given manufacturer's tax credit, and if you were farmers, you'd be given subsidies.

But, government continues to play favorites. My remarks were a call to action for everyone to play by the same set of rules. It's the only fair and just way to conduct business in our state.

CRUZ M. BUSTAMANTE
Lt. Governor

Below, Bustamante speaks to the group, including Greg Pettis, Cathedral City Mayor pro tem, at right.



Riverside County Supervisor Marion Ashley's Assistant Brenda Solas, and David Martinez from Cabazon Public Affairs.



Above, Al Ducheny, projects coordinator for California Sen. Denise Ducheny, and assistant Lorena Anaya.

Cabazon police and fire protection: on the rez and off

Tribe offers help to nearby Indio in building new fire station

Law enforcement is the most expensive service municipal governments provide, with the cost of putting a single deputy sheriff on the street running more than \$100,000 a year. Sovereign tribal governments like the Cabazon Band of Mission Indians in Indio offer the public that same protection by funding top-notch police and fire departments at no cost to taxpayers.

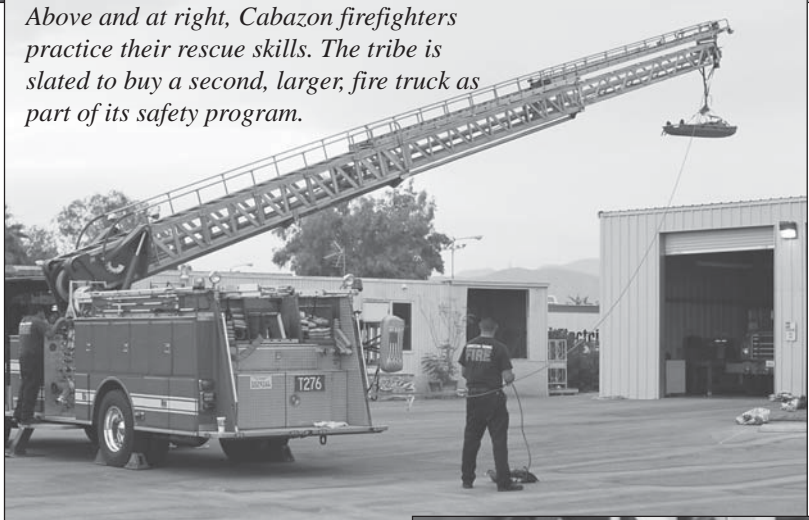
The tribe's fire department is currently forming a working committee with officials from the City of Indio and Riverside County, through California Department of Forestry, to build a new fire station for Indio not far from the reservation. While the tribe is planning a 14,000 square-foot, 4-bay station in connection with its resort expansion, the Indio fire station will get a helping hand from the tribe to provide fire protection services to Indio residents. "We're committed to helping Indio build their new fire station," Cabazon CEO Mark Nichols said.

The tribe's fire department already makes between 60 and 70 percent of its calls off the reservation to assist other fire department needs. Of those, some 80 percent are for paramedic calls.

The Cabazon Tribal Police



Above and at right, Cabazon firefighters practice their rescue skills. The tribe is slated to buy a second, larger, fire truck as part of its safety program.



Department provides residents of the Eastern Coachella Valley an extra helping hand with its public safety force, in addition to the fire and police protection provided by cities, the county, and the state.

Cabazon Tribal Police cover some 1,700 acres of tribal land in six different parcels over a 16-mile area in and around the cities of Indio, Coachella and unincorporated Riverside County. In order to provide continuous public safety and law enforcement for these lands and to help out other police agencies when asked, the Cabazon Tribal Police Department employs 20 highly trained, well-equipped full time police officers.

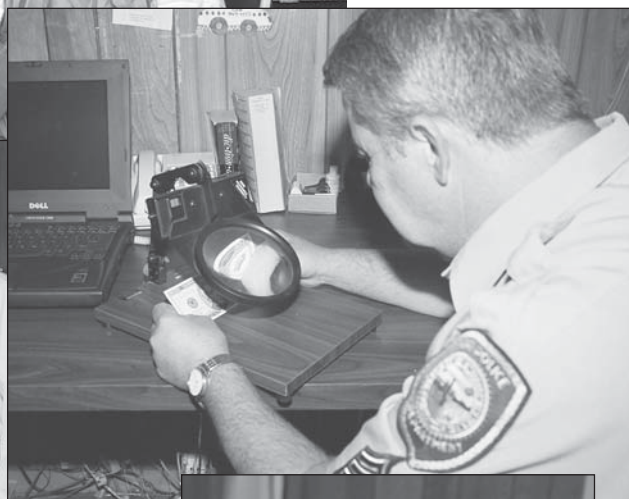




Cabazon Firefighters from top left, Tom Lemons, Russell Garcia, Lorne Hannah, and Art Mercado. Bottom left, Dan Bangle, Julio Garcia, and Ignacio Otero.



From left, Ron Karr, Paul Hare, Matt Gutting, and Stan Kephart.



At top, Ron Karr checks for fake bills. Above, Officer Matt Gutting makes a log entry.

Cabazon Tribal Police Officers receive training from the federal government and have been deputized by the United States to enforce federal laws.

"As tribal police officers, our primary concern is protecting lives and property on the reservation whether it's a family bowling at our Fantasy Lanes or a homeowner on tribal land," says Commander Stan Kephart. "But we're also good stewards in the community, providing backup for other law enforcement as well as responding to crimes

and emergencies off the reservation."

The Cabazon Tribal Police maintain a close working relationship with local, county and state law enforcement agencies. Tribal police rely on the same dispatch service used by the Riverside County Sheriff's Department. This allows both agencies to monitor calls for assistance, and to coordinate backup and support. California Highway Patrol officers can call upon Cabazon Tribal Police Officers to assist with remote emergencies as the need arises.

Cabazon summer interns arrive ready to learn



Chris Escobedo

Christopher Escobedo, 20, is a third year political science and public policy student at UC Berkeley.

For his second summer internship with the Cabazon Band of Mission Indians, he is working as an assistant to the tribe's weekday community affairs television show, *The Talking Stick*, helping producer Kris Seyedemami.

He also has helped in the Public Affairs Department, working in public policy issues, legislative tracking, and development with state and national legislative leaders.

Chris is a resident of Mecca, where he spends his summers with his mother, Noemi, brother Alex, 10 and sister Luisa, 7.

He hopes to return to the Coachella Valley after graduating with a law degree and plans to work in community public service. He enjoys movies, good food and friends.

Nicole Johnson

Nicole Johnson, 23, is finishing her year at the Cabazon Band of



Mission Indians after working as a summer intern in 2002. She is a senior anthropology major at UC Riverside where she plans to return to school in August.

Nicole's responsibilities with the tribe have included legislative tracking and building an electronic archiving system for the tribe. She has worked with Cabazon Deputy Director of Public Affairs Sally Palmer as well as the tribe's political analyst Paul Slama.

Nicole, who has a twin sister, lives in Banning. She hopes to attend graduate school after finishing her undergraduate degree. She enjoys hiking, drinking coffee with friends, and the theater.



Oscar Armijo

Oscar Armijo, 19, was born in Brawley, CA, a small Imperial Valley farming town 120 miles southeast of Palm Springs. Soon after his birth, the family moved to El Centro, the nearest city, where Oscar's father worked as an accountant.

After his fourth birthday, the family relocated to the Coachella Valley and Oscar entered formal schooling in Palm Desert.

When he entered junior high and high school, Oscar became heavily involved in athletics. He played club soccer for the Desert Aces and as the starting pitcher led the city of Palm Desert to three straight division titles. During his four years at Palm Desert High he earned a 4.4 GPA, was a senior member of the National Honors Society, participated in the California Scholars Foundation, and was commissioned by the art department to do a mural on school grounds in honor of those killed in the devastating terrorist attacks of September 11.

Oscar was admitted to the University of California at Berkeley and given two scholarships to attend the school. He is currently a student at Berkeley where he plans to major in Political Economy of Industrial Societies with a minor in Art. As an intern he works under the Public Affairs department and helps in various projects from legislative tracking to publicity events.

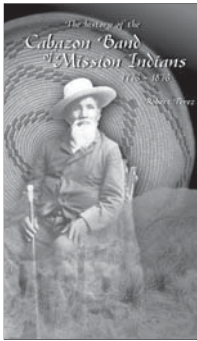


Beatriz Jaime

Beatriz Jaime, 19, was born in the quiet farming town of Mecca, in southeastern Coachella Valley. She comes from a tight-knit family of seven.

This year, Beatriz is interning with the Cabazon Band of Mission Indians, helping Deputy Director of Public Affairs Sally Palmer. She will be working in legislative tracking and analysis, and recently attended

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THE HISTORY OF THE CABAZON BAND OF MISSION INDIANS 1776-1867

554 - \$5

Author Robert Perez (Apache) presents the first definitive history of the Cabazon Band of Mission Indians 1776-1876, a culmination of two years of research that included trips to national museums and oral interviews with tribal members. The book was designed and printed by the Cabazon's Fantasy Press Printing & Graphic Design shop on the reservation.



WITH LIBERTY AND JUSTICE FOR SOME

3014 - \$9.95

On an Indian Reservation in Southern California the flags of two Nations fly with great pride. This video discusses Native Americans and their

journey to retain their sovereign rights. Running time 30 minutes.



SPIRIT TO SERVE

3013 - \$9.95

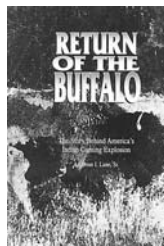
This video, narrated by actor Erik Estrada, shows how the Cabazon Band of Mission Indians' Police and Fire Departments serve and protect people and property, both on the reservation and in the surrounding communities. Running time: 30 minutes.



INNER GNOSIS

3016 - \$14.95

Author Mark Nichols' Inner Gnosis takes an in-depth look at the spiritual and meditative lifestyle in the form of poetry.



RETURN OF THE BUFFALO

555-D - \$18.95

Author Ambrose I. Lane's compelling account of the Cabazon Band of Mission Indians, who took their fight to the Supreme Court of the United States and won the right to tribal government gaming for all Native Americans.

SAVING THE SALTON SEA - THE VIDEO

SAVING THE SALTON SEA: SOLUTIONS AND THEIR IMPACT

3012-E (English version) - \$9.95

3012-S (Spanish version) - \$9.95

3012-H (Hour English only) - \$11.95

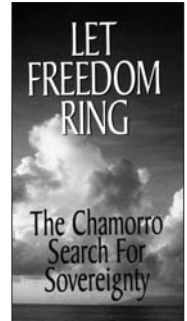
The Cabazon Band and the National Audubon Society present this documentary narrated by acclaimed actors William Devane (English version) and Tony Plana (Spanish version), which examines the facts and impacts on the Colorado River water transfers and the ongoing battle to save North America's third largest inland body of water. Running time (3012-E & 3012-S only): 28 minutes.



LET FREEDOM RING: THE CHAMORRO SEARCH FOR SOVEREIGNTY

3017 - \$9.95

Learn how Cabazon Tribal leaders traveled to Guam to assist the indigenous Chamorros in their search for sovereignty and self-determination. Running time 37 minutes.



TOWNS & TRIBES

3018 - \$9.95

U.S. Congressman Esteban Torres (1982-1998) takes a tour of the Cabazon Band of Mission Indians reservation near Indio, Calif. and offers a unique perspective into this sovereign Nation, their history and plans for the future. Running time 30 minutes.

DESERT CAHUILLA VILLAGE



300 years ago..... The sun rises over the village and the Desert Cahuilla Indians began another day of struggle to survive in the harsh valley---portrayed in mural form in Indio, California. Artist Don Gray of Flagstaff, Arizona, painted the original painting and produced the mural. Limited edition prints (8"x38"), numbered and signed by the artist, are available for \$150.00

ORDER FORM For more information, call 1/800-827-2946

		Total
554 HISTORY OF CABAZONS 1776-1876	\$5.00 X	_____
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INTERNATIONAL

Popular Australian movie 'Whale Rider' features indigenous Maori people

SYDNEY, Australia — Made on a shoestring budget of \$5.7 million, a film drama focusing on the Maori tribe has won acclaim at international film festivals this year, with new buzz developing as the film is released to U.S. theaters this month.

The star is 13-year-old Keisha Castle-Hughes, who had never heard the Maori legend of the Whale Rider until she auditioned for the lead role in a film based on the story.

Her ancestors come from the same sliver of Pacific Ocean coastline in northeast New Zealand where the Whale Rider and his tribe arrived hundreds of years ago, bringing the first Maori to the country.

Now the legend of Paikea, who led Maori to New Zealand on the back of a whale, is being spread throughout the world through the low-budget movie "Whale Rider."

The film also showcases New Zealand's picturesque landscapes and beaches and opens a window into the indigenous Maori community and its traditions.

The story traces the legend of Paikea and his legacy. For more than 1,000 years, a male heir was born to the Maori tribal chief, continuing Paikea's line.

But when the latest chief's son fathers twins, the baby boy dies and the elder, a girl, survives.

The girl is named Paikea after the whale rider, infuriating her grandfather Koro, who refuses to consider a girl for an heir. For Koro, this was the end of his line. Paikea's father, Porourangi, grief-stricken after his wife dies in childbirth, travels to Germany to pursue a career in art, leaving the girl in the care of her unloving grandfather.

Despite his unwavering adherence to male-dominated Maori tradition, Koro's love for his granddaughter begins to filter through. Koro and Pai, as she is known, cycle together through the sandy hills of their tiny community from school every day.

During this routine, the two develop a bond — particularly once Koro decides to round up the tribe's youths to determine



Keisha Castle-Hughes

who will be the next chief. He ignores Pai's attempts to be involved in the selection process, but in the final dramatic scenes, he realizes he can't stand in the way of Pai's destiny.

Maori actor Rawiri Paratene, who plays Koro, says the film's appeal is based on the time-honored struggle between old and new, men and women, tradition and change.

"Why is leadership such a hard thing in terms of gender? We're all sitting here watching that movie and every single one of us can see what he can't see — 'Silly old goat, open your eyes!'" Paratene said. (Source: Associated Press/Indigenous News Network)

Border tribe hopes for bill to affirm their U.S. citizenship rights

Immigration officials and politicians are debating the citizenship rights of an Indian tribe whose land straddles both sides of the U.S.-Mexican border.

It's a dilemma that began more than 150 years ago with the Gadsden Purchase, a sliver of land bought from Mexico in the 1850s that sits mostly in Arizona but also runs across the border.

Since then, the Tohono O'odham tribal nation has been split in half, living and working on both sides of the border. Stretching from southwest of Tucson, Ariz., into Mexico, the area has become an illegal immigrant war zone as border agents continue to crack down on an open door into America.

In an effort to cut down on that illegal immigration, U.S. officials over the last 20 years have made crossing the border more difficult, both for the Tohono O'odham and anyone else crossing through the 2.8 million acres of land.

The problem for many Tohono is that they do not possess birth certificates proving their American citizenship. So people like Raymond Valenzuela, one of about 1,000 tribal members living in Mexico, say their right to free passage has been compromised.

"I think it is not right for the federal government to divide us in half. It is an insult to us, our heritage, our culture," he said in an interview. "That is why I don't believe in this border line."

A new bill has been drafted that would amend the 1952 Immigration and Nationality Act, making all tribal members U.S. citizens, even though their permanent homes may be south of the border. The bill, currently in Congress, not only would allow for free passage for tribal members, but it would also allow for those that live on the Mexican side to receive medical and other government benefits. (Source: Fox News)

Talking Stick profile

The Talking Stick welcomed California's State Superintendent of Public Instruction, The Honorable Jack O'Connell in June. O'Connell, elected to the office last November is a former state legislator, having served some 20 years representing the Central Coast.

He is no stranger to the Cabazon Band of Mission Indians, having visited with the tribe shortly before his election, and stopping at local schools for visits along with Cabazon representatives.

Throughout his career, O'Connell has stressed education improvement. As the author of numerous landmark education bills in both the Assembly and the State Senate, he made quality education in California his number one priority. This commitment to the children of California earned Superintendent O'Connell the praise and the respect of colleagues and educators.

At the helm of the California Department of Education, Superintendent O'Connell concentrates on accountability, access, and opportunity. As an

historic team builder, he with the ability to forge consensus on thorny issues, especially where challenges are strongest, Superintendent



**The Honorable
Jack O'Connell
California State**

O'Connell will continue efforts to fortify California's world-class academic standards, strengthen California's assessment system, and bolster support for the state's classrooms. He is a long-time advocate for smaller class sizes, improved teacher recruitment and retention, comprehensive diagnostic testing, and up-to-date school facilities.

Jack O'Connell was born in 1951 in Glen Cove, New York. In 1958, his family moved to Southern California, where he attended local public schools. He received his Bachelor of Arts degree in history from California State University, Fullerton and earned his Secondary Teaching Credential from CSU, Long Beach in 1975. He returned to his high school alma mater to teach for several years and later served on the Santa Barbara County School Board.



Mark Nichols

He was elected to the 35th State Assembly District in 1982 and was reelected by wide margins thereafter, once garnering both the Republican and the Democratic nominations. In 1994, O'Connell was elected to the 18th State Senate District and easily won reelection in 1998.

Superintendent O'Connell and his wife, Doree, have been married for more than 25 years and have a daughter, Jennifer, attending public high school. Doree O'Connell recently earned her teaching credential at Cal Poly San Luis Obispo.

OTHER FEATURED GUESTS

Dr. Tom Costa, Church of Religious Science

Morris Beschloss, international economist

Marshall Gilbert, radio talk show host

Norm Walker, U.S. Forest Service San Bernardino

Terry Thompson, Fantasy Springs Casino Marketing

Pat Melvin, Coachella Valley Economic Partnership

Dr. Kate Spilde, Harvard's Kennedy School of Gov't.

Jeff Hayes, Desert Alliance for Community Empowerment

Karen Sausman, Executive Director of the Living Desert

Wayne Fleisher, AIDS Assistance Program

Cabazon interns....

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the National Congress of American Indians meetings in Phoenix, Ariz.

She is a desert native, and was involved with such groups as Business Leaders of America, Calculus Club, Physics Club, soccer, and cross-country while attending Coachella Valley High School. As an honor student, she received a full tuition scholarship from Bill Gates.

Currently she is on summer break from the University of California Berkeley, majoring in women's studies.

Little Bighorn monument adds new dimension

Marker notes "Indian patriots who fought" to save families at key battle

Little Bighorn Battlefield National Monument, Mont. — The words were angry, even ugly. But to Tim Lame Woman, they were truth, and they nagged at him to be spoken whenever he passed the grassy battlefield where Lt. Col. George Custer became a legend.

On a June day in 1988, Lame Woman marched with other members of the American Indian Movement to the monument to the 7th Cavalry atop Last Stand Hill. They placed at its base a crudely engraved plaque honoring the "Indian patriots who fought and defeated the U.S. Cavalry in order to save our women and children from mass murder."

"To me, that was a continued insult, to see Custer

In 1991, Congress authorized a memorial to the battle's "Indian participants" in a bill that also changed the battlefield's name from Custer Battlefield National Monument to Little Bighorn Battlefield National Monument. It was not until 10 years later that lawmakers finally approved the \$2.3 million needed to build the memorial.

idolized and his monument," Lame Woman recalled from his home on the nearby Northern Cheyenne reservation. "We wanted America to recognize our contributions. But nothing was up there, and it hurt."

Finally, with the 127th anniversary of Custer's defeat, formal recognition has come to the Indian warriors who prevailed that hot June day in 1876.

The granite obelisk and white headstones of the cavalry dead now share the battlefield with a sunken stone circle -- a sacred symbol to many tribes -- and an open-air space for tribal ceremonies.

Walls feature "interpretive panels" explaining the roles of the tribes that took part in the battle. And most strikingly, wiry sculptures of three warriors on horseback and a woman on foot beside them stand guard.

The dedication of the new monument Wednesday is a proud moment for Ernie LaPointe, who claims the Sioux leader Sitting Bull as his great-grandfather.

"To me," he said, "it's a long overdue memorial to the victors."

For most Indians, it is an honor. Some even consider it an apology of sorts for white man's treatment of Indians during the early settlement of the West. Others say it simply provides an important historical balance to the 400,000 tourists who visit each year.

But even among Indian tribes, there is not complete satisfaction in the memorial's design -- particularly its inclusion of the Arikara and Crow, who scouted for Custer and were enemies of the Sioux, Arapaho and Cheyenne.

Battlefield Superintendent Darrell Cook said he expected disagreement, even though tribal representatives helped pick out the design. The memorial, like any art, is subjective, he said.

William C. Hair, a Northern Arapahoe, said the memorial is difficult to interpret and doesn't reflect "the Indian society of yesterday, today and probably tomorrow." Still, he said, he's happy there's finally something recognizing the Indians' role.

"This memorial here is the closest acknowledgment or apology that we'll get from the people of the United States through their government for the atrocities and treatment of the Indians in the early settlement of the American West," he said.

On June 25, 1876, Custer attacked an Indian village along the Little Bighorn River, apparently miscalculating the resistance that he and his men with the 7th Cavalry would encounter. By some estimates, as many as 2,000 Sioux, Cheyenne and Arapahoe warriors fought back.

About 260 men, including Custer and Indian scouts with the cavalry, were killed in the battle. The Indians are estimated to have lost fewer than 100.

Within months of the Battle of the Little Bighorn, the military renewed its campaign against the Indians and began forcing them onto reservations.

In 1881, the U.S. government built a granite obelisk to honor the military dead.

Barbara Sutteer, who was named superintendent of the battlefield only a year after the 1988 AIM march there, recalls the firestorm the march set off. It prompted the National Park Service to begin considering the idea

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Please visit our Web Site at <http://www.cabazonnation.com>

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Golf Smiles

Cabazon Elder Joe Benitez, left, shares smiles in June after taking home trophies for placing first in the Fantasy Springs annual employee and vendor golf tournament. Joining Benitez were Jim Soulliere, Jim McClung, and tribal photographer Johnny Gonzales.

Little Bighorn...

continued from previous page

of a memorial for the Indians.

In 1991 Congress authorized a memorial to the battle's "Indian participants," in a bill that also changed the battlefield's name from Custer Battlefield National Monument. But it was not until 10 years later that lawmakers finally approved the \$2.3 million needed to build the memorial.

"People say it was just done because it was politically correct, but I don't think so," Sutteer said. "It goes back to timing and thinking at the time and the people wanted to see something done."

John Doerner, the battlefield's chief historian, said the Indian memorial is more than just a monument to their participation.

"We often think of it as Custer's last stand. But how many of us think of it as Sitting Bull's last stand, or the Indians' last stand?" Doerner said.

"Custer gained an immortality in death that he probably wouldn't have gained in life, if he lived. The irony is, Sitting Bull's people won the battle but they lost the war."

Clifford Long Sioux said he hopes the memorial will mark a turning point in relationships both among tribes and between Indians and whites.

"It's time for healing and this is part of the healing process, by finally honoring the Indians," he said. "Some people still have somewhat resentful feelings and are angry. Why? We need to start a reconciliation."

Lame Woman said he plans to walk to the ridge top again -- this time, he says, out of reverence, not frustration.

"On Memorial Day, you can take flowers to a loved one's grave to remember them. There's something there," he said. "We finally have something, a place for our children to go and see, and it's long overdue." (Source: *AP/IMDiversity.com*)

Women show their stuff in tribal leadership

Arizona notes women's rise to top ranks in tribes in recent months

In the past six months, three of Arizona's Native American communities have taken the historic step of electing women to their top leadership positions.

- Vivian Juan-Saunders was sworn in as chairwoman of the Tohono O'odham Nation in June.
- Joni Ramos was inaugurated as president of the Salt River Pima-Maricopa Indian Community in December.
- Kathy Wesley-Kitcheyan became chairwoman of the San Carlos Apaches in January.

All three are important role models for young girls. Ramos saw that when she spoke to high school students, and they said, "Now that you've done it, I can do it."

Arizona's tribes are very different communities, and it's difficult to generalize. Some have matriarchal organizations, and women have traditionally played influential roles. Others are patriarchal, and the rise of women is a significant change in the formal power structure.

To Wesley-Kitcheyan, "it always seemed like it was a men's world" when she was growing up four decades ago. Her father was a tribal chairman, and the family was very traditional. At feasts, men ate first. At tribal gatherings, only the men spoke. "It was always the men first in everything," she recalled. "It never crossed my mind that I would be doing this."

Just as elsewhere, however, we can only gain from including the skills and perspective of women, as well as men. Ramos, for instance, knows firsthand the needs of a single mother raising two children.

The number of women participating in tribal government in Arizona is skyrocketing. "I personally have seen the trend over the past five years of women assuming executive roles," Juan-Saunders said.

Wesley-Kitcheyan, who had a career in education, followed the tried-

and-true community path to elected office, starting with the local school board. That was when she realized that a woman could play a leadership role instead of staying in the back-ground.

Women now hold the top spot in eight of 22 Native American communities in Arizona. In the Gila River Indian Community, Mary Thomas used to be governor and now holds the No. 2 position.

The heavy representation of women on tribal councils should set an example for the rest of the country, not to mention the U.S. Congress. On several councils, including the Salt River Pima-Maricopa and Tohono O'odham, women hold a majority.

The trio of the state's new women tribal leaders name education as a top concern. That's critical because Native American students have the highest dropout rate in Arizona.

With their energy and fresh perspective, these women are also looking critically at how their communities are using the money raised from casinos. The failure to improve roads and housing was a campaign issue for Juan-Saunders.

She sees women as helping the tribes reach out more to the wider world. "The bottom line is we live in a changing world now," Juan Saunders said. "We have to compete with outside forces."

As with most trailblazers, these women didn't come out of nowhere. The families, friends and teachers who nurtured them deserve a lot of credit.

Juan-Saunders, for instance, started early, joining Future Farmers of America at school and becoming its first female president.

"I was encouraged to strive to meet my potential," she said.

But Juan-Saunders learned that at least one little Tohono O'odham girl was disappointed. A tribal member confided that her granddaughter had hoped to be the tribe's first woman leader.

Now she'll have to find a different first. Maybe U.S. president. (*source: The Arizona Republic*)

Women: here to stay

Here in California, the trend for women in tribal leadership roles appears to have been cemented. Within the ranks of the Cabazon Band of Mission Indians, half of the tribe's business committee is made up by women, including Virginia Welmas, April Rosales Palmer and Sheena Trujillo. Tribal member Brenda Soulliere serves state gaming tribes as leader of the California Nations Indian Gaming Association.

Elsewhere in the Coachella Valley, women have served other tribes as well. Mary Belardo was chairwoman of the Torres-Martinez tribe, while Mary Ann Andreas led the Morongo Band of Mission Indians. She is currently considering a run for a state legislative post.

Georgia Tucker serves the Sycuan Band of the Kumeyaay Nation as their chairperson, while Lee Ann Salgado leads the Cahuilla Band of Mission Indians.

When names of women in tribal leadership roles become plentiful such as this, it may signal the resulting end of a trend to reality, from growth to grown, and from 'getting there' to 'arrived.'



CABAZON TRIBAL PROFILE

Alexis Nichols

Title: Student at California State University at San Marcos.

Involves: Just taking various general education classes for right now.

Best Thing About School: Getting to look at a lot of subjects from different views then offered in high school.

Family: Mark Nichols and Virginia Welmas. (Mark is the tribe's CEO and Virginia is the Secretary/Treasurer.)

Education: Desert Christian High School, Cal State San Marcos.

Book and Movie: It's hard to pick a favorite book. Maybe *Jonathan Livingston Seagull* or *Siddhartha*. A movie that I never get tired of watching is *Billy Eliot*.

Hobbies and Interests: I like to do things like read, write, go to the beach, and spend time with my friends and family.



Alexis Nichols, right, with mom, Virginia Welmas. Alexis, one of Cabazon's younger generation, has just finished her first year of college at CSUSM.

ALEXIS WRITES...

About Native American myths:

The Native American tales in which the character Coyote appears are not only meant to provide entertainment around the fire, but also address serious questions. Common themes such as "What is the world like?", and "How should people in it act?" are stories that surround the coyote. The Chinook used the Coyote story to explain how the prairie came to be, also explaining how people should catch, store, prepare and eat fish.

On slavery:

Olaudah Equiano was a former slave who refused to run away, waiting to buy his freedom, and then wrote *The Interesting Narration of the Life Of Olaudah Equiano*, as a way of convincing people to oppose slavery. It was not what he said but how -- humanizing himself in an emotional telling of his life.

On life in puritan times:

Cotton Mather was a puritan preacher at a time when society was slowly becoming less puritan. He saw this drift and began to use literature as a tool to scare his community back together...If I was a puritan that tended to interpret everyday occurrences through overly religious eyes and I heard my preacher (talk about the devil) it would scare me closer to the church...which is exactly what he wanted to do.



CAHUILLA CORNER did you know?

The ceremonial house (Kishumnawat) was the largest building in the community.

It was usually built next to a permanent water source. The ceremonial house was the site of all religious rituals and events. Political meetings, curing rituals and recreational activities often took place there or nearby as well.

It was usually dome shaped and was often as large as 50 feet in diameter.



One the top bands of the '80s was Blue Oyster Cult, whose hard rock tunes "Don't Fear the Reaper," "Burning For You" and "Godzilla," continue getting airplay on radio stations today. The group brought back its favorites to an eager crowd in June, seen below. At left, Cabazon First Vice Chairman Charles Welmas, in the white shirt, got a chance to hang out with the band backstage before they hit the lights.

Blue Oyster Cult hits the stage at Fantasy



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